PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
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UNITARIAN WORD & WORK

OCTOBER 1911

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, Young People's Religious Union, and The Unitarian Temperance Society

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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE UNITARIAN SUNDAY SCHOOL SOCIETY

The Society was founded in 1827, and exists for the purpose of co-operating with the churches and Sunday schools and the homes of the Unitarian denomination in promoting the religious and moral education of the rising generation. It seeks to increase the number, size and efficiency of the Sunday schools; to publish manuals for use in the Sunday school and the home; to keep abreast with the progress and application of psychology and pedagogy to religious education; and to disseminate knowledge of the principles and methods involved.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

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UNITARIAN WORD & WORK

Monthly Bulletin of the American Unitarian Association, National Alliance of Unitarian Women, Unitarian Sunday School Society, Young People's Religious Union, and Unitarian Temperance Society

Vol. 15 OCTOBER, 1911 No. 1

EDITORIAL

WE are all co-workers endeavoring to spread the message of freedom, truth and life. Let us work together in loyalty and in the fellowship of kindred minds, that our common word may go forward with increasing power and persuasiveness.

WE to whom our liberal gospel is an old story cannot realize (even in this late day) what it means to be released from the theological and ecclesiastical claims of the dead past. It is a greater thing than we realize to be set free from the irrational interpretations of scripture, of life, of nature and of God—to trust the laws of the universe, to read books that were once closed, to hear music that was once forbidden, to enjoy science that was once withheld, to enjoy pleasures that were once unknown, and to walk unchallenged by pope or theological scheme as the happy children of God in a world lighted by justice, love, law and beauty.

THE Council of the National Conference has done its part in arranging the programme and providing for the comfort of the delegates. Make sure that your minister can go. We need to use every chance to increase the sense of fellowship in a common word.

THERE is no fine resolution, no application of means to ends, no invention in mechanics, no use of natural force, no philosophic truth, no religious conviction which was ever originated by any human being. We are discoverers and imitators, but not creators. God, alone, creates. He makes his abode with us. We do not need to travel far to find him, we do not need to read Hebrew, or Greek, or Latin to get his message. We need not resort to the "much speaking" of either the secular pharisee who does not pretend to know anything about religion, nor to the sectarian pharisee who pretends to know everything about religion; for all he asks for is the receptive and believing, and child-like soul.

THE *Boston Transcript* recently had this to say about the Unitarian church and its work: "The Unitarian tenets are not of the hard and fast order. The denomination aims to touch and does touch human needs and interests at a great many

points. Abou Ben Adhem was an ideal Unitarian, and he has had many successors even unto this day. There is one respect, however, in which it might enlarge its service to its own great advantage, and that of those for whom it labors, and that is by making much more extensive provision for Sunday-school work. Its appropriations for this purpose have in recent years been seriously disproportionate to the importance of the work. The Sunday school is a basis of strength and a factor of growth. It should be cherished and nourished as one of the vital forces in the work of every progressive denomination."

COPIES of the Report of the Unitarian Commission on the Church and the Social Question have been sent to all the churches. This report is definite and specific, and merits careful reading. Its recommendations ought to be promptly acted upon.

OUR appreciation of the value of the old New England parishes would be strengthened if we could call the roll of those who look back to them as the nurseries of religious life. Travel whither you will, south or west, in the great new states and cities beyond the Mississippi, among the Northwestern provinces, and you will find the children and grandchildren of these old churches and they, almost invariably, form the heart and sinew of new civilizations. It is they who have most frequently become the leaders, the men of initiative and wisdom and the sponsors of integrity and honor in business and municipal affairs—for honor's sake. If you count the families and individuals who sit regularly in the old pews at home you will not thus make a measurement of the old home church. To give it its true value you must travel to distant cities in distant lands and credit it with influences that no man can estimate.

THE Sunday School Society and the Tuckerman School are receiving more applications for trained workers in Sunday schools than they are able to meet. The demand is especially for superintendents and primary class teachers. This is a wholesome sign. Churches and schools are beginning to see that Sunday-school work is technical, and requires training. They realize that, desirable as it may be to have this work done by unpaid workers from their own congregations, it is work that must be done and done well, so that they are willing to employ competent persons wherever they may be found. One such paid worker in a school serves to tone up the whole teaching force. This demand for better work marks the beginning of a new day in church life.

IF every minister would see that twenty copies of WORD AND WORK were subscribed for in his parish and went into the homes of his people, he would find his own word easier and the loyalty of his church to our cause deepened and enlarged.

WHY did Jesus declare that the sum of the "law and prophets" consisted in love to God and man? Perhaps we may not care to pretend to be religious, but if we realized that all the injustice of the world would be done away, all the horrible poverty of body and soul would be abolished, all

the social sins and commercial wrongs would be overcome and all the weary and broken hearts of humanity would be rested and healed if everybody could appreciate and apply this two-fold principle of life—we would find that it would pay to be religious.

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LET every Unitarian church be represented by minister and delegates at the National Conference at Washington on Oct. 23d to 26th. An excellent programme has been prepared, and the Conference promises highly interesting sessions.

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ALL of the national societies represented in WORD AND WORK will join in an exhibit at the Arlington Hotel during the National Conference. An attendant will be constantly in charge, to show material and to answer queries about it or about the societies themselves. Every delegate to the Conference is requested to make it a point to visit this exhibit and to ask questions.

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ONE Unitarian pastor has solved in very practical fashion the problem of bringing the Alliance into very close touch with that fundamentally important part of church life, the Sunday school. Here is the plan, quoted from a personal letter: "The Alliance voted at its last meeting to send to Sunday school three delegates each Sunday, going through the members in alphabetical order. Each delegate is to put twenty-five cents into the Sunday-school fund. This not only swells our collection but helps out the minister's Bible class very much. The Sunday school also hopes to benefit from the reports given to the Alliance by its delegates at each meeting. As I am always present at the Alliance meetings, I shall hear the criticisms and the discussion and may be able to say a timely word to the members, who are also the mothers of our Sunday-school scholars."

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HAVE you ever thought how fine a thing it would be to ally yourself permanently, as it were, with one or more of our national organizations by becoming a life member? It will give you a sense of kinship which you may now feel vaguely lacking, without knowing just why. Life membership in the American Unitarian Association costs $50; in the National Alliance, $25; in the Sunday School Society, $10; in the Young People's Religious Union, $10; in the Temperance Society, $25.

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A NEW calling is opening to the earnest young people of our day, that of Sunday-school worker and parish helper. While as yet the salaries paid are hardly sufficient for entire support, they often go far toward helping our young men and women to realize the "glorious privilege of being independent." Aside from the monetary returns for such work, any youth developing into manhood or womanhood is introduced by it into a social and spiritual world, sure to be of the greatest value in strengthening purposes and broadening life's outlook. In a large and rapidly increasing number of our Unitarian churches and Sunday schools such helpers are employed, greatly to the benefit of all concerned.

THE QUESTION COLUMN

The following questions are sent to the editors of WORD AND WORK by Associate members of the American Unitarian Association. While the answers will attempt to represent the spirit, and as far as possible the opinions and beliefs of Unitarians in general, the Secretary of the Association is alone responsible for any religious or theological views which they may contain.

Question:

Is there any good reason why church property in this country should be exempt from taxation? The present exemption is a "phase of religion" that should receive prompt and earnest attention. L. V. P.

Winsted, Ct.

Answer:

In this country has been accomplished the total separation of Church and State. If church property were taxed, the State would have to recognize it as a part of the Commonwealth. If it were so recognized the Church would have a right to demand certain benefits from the State. Already the Catholics are clamoring for a division of the school fund in behalf of their parochial schools. The strongest argument against granting their request is that their schools form no part of the "public" wealth and have no right to funds contributed by taxable property. It is probably more economical in the long run to allow church property to go untaxed than to introduce into politics the innumerable contentions that would follow its adoption as a source of revenue.

Question:

"God is Spirit." Can personality be properly ascribed to God, considered as Infinite Spirit everywhere immanent? G. W. R.

Goddard, Kan.

Answer:

Your question deals rather with a phase of philosophy than one of religion. We would refer you to "A Study of Religion," 2 vols., by James Martineau. In it he says that God's "personality and his infinity are so far inseparable concomitants that, though you may deny his infinitude without prejudice to his personality you cannot deny his personality without sacrificing his infinitude."

We would also suggest the chapter on "The God of Evolution," in a book entitled "The Religion of Evolution," by M. J. Savage, published by George H. Ellis Company, 272 Congress St., Boston, Mass.

Question:

Please explain what St. Paul meant when he said, "Why am I judged a sinner because I lie for the glory of God?" E. W. C.

Des Moines, Iowa.

Answer:

You doubtless refer to Romans, iii., 7: "But if the truth of God through my lie abounded unto his glory, why am I also still judged a sinner?" (Revised Version.)

In the following verse the writer speaks of being "slanderously reported." This entire passage is very much involved and difficult to understand. We think, however, that after studying it you will come to the conclusion that Paul means something like this: "If the truth of God through what *you say* is a lie causes the glory of God to be more abounding, why should you call me a sinner?"

In the 8th verse, in view of the context, he would also seem to mean: "Let us keep on doing what other people think is evil, for the sake of the good that may come of it."

If you do not agree with us we shall have no quarrel.

American Unitarian Association

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Rev. Samuel A. Eliot, D.D., *President* — George Hutchinson, *Treasurer*
Rev. Lewis G. Wilson, *Secretary* — C. L. Stebbins, *Publication Agent*
F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Mr. E. D. Johnson of the Harvard Divinity School has accepted a call to the First Church in Salem, Mass. Rev. G. W. Kent has resigned at the Westminster Church, Providence, R. I., to accept a call to New Orleans, La. Rev. G. W. Fuller has resigned at Spokane, Wash., to become librarian of the City Library. Rev. G. E. MacIlwain has resigned at Middleboro, Mass., to accept a call to Toledo, Ohio. Rev. C. A. Roys has resigned at Uxbridge, Mass., and Rev. W. C. Adams at Dover, N. H. Rev. P. H. Drake of the Universalist fellowship has accepted a call to the Second Parish in Saco, Maine. Rev. T. S. Robjent has resigned at Washington Heights, N. Y., to take charge of the church in Colorado Springs, Col. Rev. C. P. Wellman has accepted a call to the Channing Church, Dorchester. Rev. J. Eills has accepted a call to Chicopee, Mass. Rev. Herbert Whitney has taken charge of the Society at Montague, Mass., Rev. E. S. Treworgy at Hubbardston, Mass., and Mr. J. M. Wilson at East Wilton, N. H. Rev. G. F. Patterson, formerly of the Universalist fellowship, has accepted a call to Kalamazoo, Mich., and Rev. C. T. S. Bullock of the Independent Church at Stratford, Conn., has accepted a call to the Unitarian Church at New London, Conn. Rev. E. H. Brenan has resigned at Danvers, Mass., to accept a call to Ware, Mass. Rev. R. W. Savage has resigned at Highland Springs, Va., and Rev. Granville Pierce at Ashby, Mass.

Necrology

Since the last issue of the Word and Work our ministerial list has been impoverished by the death of four of our veteran prophets. Rev. Rush Rhees Shippen was for many years one of our most prominent ministers, occupying pulpits in Chicago, Worcester, Washington and Brockton, and serving also as Secretary of the American Unitarian Association from 1871 to 1881. Mr. Shippen's strong personality and kindly presence will be greatly missed at the large gatherings of Unitarians as well as by the hosts of friends whom he attached to himself in his long and efficient service as a Unitarian minister. Rev. Samuel Hobart Winkley died on August 1st at the great age of ninety-two. His influence has been widely exerted through his long service as minister of the Bulfinch Place Chapel, where an active service of more than fifty years was rendered and where his paternal interest centered for fifteen years as Pastor Emeritus. Go where one will among Unitarians throughout the country and he will find those who have received religious inspiration and friendly interest from this champion of good works and the spiritual life. Rev. John William Quinby, who died in East Bridgewater, rendered efficient service to our cause, as well as to the nation's welfare, both as minister and soldier. For thirty years he was pastor of the church at East Bridgewater, and while he lived the quiet life of a country minister, he will be remembered with gratitude by hundreds of those who

have come in contact with his genial personality. Rev. William Gustavus Babcock died July 30, 1911. Mr. Babcock was ordained in 1846 and for a time was minister at large in Providence and pastor of the churches in Lunenburg, Harvard, South Natick and Scituate. It was, however, as pastor of the Warren Street Chapel from '65 to '83 and of the Appleton Street Chapel from '83 to '89 that Mr. Babcock was best known. Through all these years he represented the best spirit of Christian service and sympathy and will be long remembered as an efficient Christian minister.

Summer Preaching

It has come to be the prevailing custom in many of the summer resorts along the Atlantic seaboard and among the rural districts to hold non-denominational or union services through the two months of July and August. In some instances these services have been under the supervision of Unitarians, with a Unitarian minister in charge throughout the entire season; while in other places Unitarian ministers have alternated with those of various other denominations, often contributing their services without remuneration. The aim has been to provide a place of worship and religious expression on Sunday, without regard to those sectarian distinctions which so often separate church-going people into a multitude of competing groups. Then, too, at most summer resorts it is desirable to have at least one place open to those who do not care to surrender every moment of every Sunday to Bohemian diversions.

The results have proved the wisdom of such services. Their spontaneous character, their atmosphere of harmonious purpose and good fellowship and their influence upon the communities where they are held, all combine to make up, in part at least, for the desertion and silence of the closed churches at home.

Among the places where such services have been held we note Nahant, Manchester-by-the-Sea, Magnolia, New Salem, Mass.; Kennebunk, Ocean Point, Cape Rozier, Prospect Harbor, Northeast Harbor, Bar Harbor, West Gouldsboro, Maine, and Cambridge Springs, Penn.

Unitarian Headquarters, Chautauqua, N. Y.

Unitarian House has been carried on as usual during the summer season, with its Wednesday evening and Sunday morning services of worship, its reading table, its free circulating library and its hospitality to all comers. The house was so fortunate as to have Professor Clayton R. Bowen of Meadville and his wife to represent the cause in this important educational center. The influence of our faith has never before been so widespread and far-reaching. More people from widely separated sections of our country came to worship, to ask questions and to read. Dr. L. Walter Mason of the First Unitarian Church of Pittsburg and Rev. George G. Mills of Watertown assisted Professor Bowen by preaching at three Sunday morning services, and Dr. Alexander Lamb of Cleveland (Presbyterian), Dr. Frank Lockwood of Allegheny College (Methodist) and Mrs. Ida Husted Harper of New York each spoke at a Wednesday evening meeting. Chautauqua continues to be an institution of increasing influence and importance in the life of large sections of our country. We are fortunate in having a house at the center of the grounds where hospitality is offered to all in the name of the Unitarian Church.

The Amherst Agricultural Summer School

A successful attempt has been made this past summer to help in the solution of the country church and rural life problem which is pressing on every small community. With the partial aid of the Association in providing for pulpit supply and expenses, ten of our country ministers attended the Amherst Summer School for ministers and rural social workers held under the auspices of the Massachusetts Agricultural College. Our fellowship furnished a much larger representation than any other denomination. The inspiration and help for the men in attendance was apparent. The courses included instruction in the raising of field crops, the care of domestic animals, modern dairying, poultry breeding and management, fruit growing, practical gardening, landscape gardening, chemistry, plant life, entomology, school gardens, home economics, besides very serious and careful consideration of what the country church should be to the rural community and what it should do to help individuals in their problems. It was the unanimous feeling of the ministers of our country churches who attended these courses that it would prove of very large benefit to them personally and to the churches which they now serve.

Buildings

The new church buildings which have been in process of erection during the summer are nearing completion. The society in West Somerville has already occupied the basement of the new church and will move into the main room early this month. The society at Potter Place, N. H., has also occupied the building but will not dedicate until the payments have been completed. The new church for the society in Duluth, Minn., is to be dedicated this month. The new church in Marblehead is roofed in and will be ready for occupancy before winter. The church for the Third Society in Cambridge is nearly completed and is both attractive and convenient. The parish house at Great Falls, Montana, was dedicated on September 24th, and proves to be a unique and attractive place for both the work and worship of the society. The extensive alterations in the interior of the Arlington Street Church in Boston are completed and the renovated interior is very handsome. Considerable alterations and improvements have been going on in the churches of the societies in Arlington, Grafton and Milton, Mass., and new organs are being installed at West Newton, Mass., and Urbana, Ill.

Journeys

The Secretary of the Association has started for the Northwest, a journey which will occupy all his time in the weeks preceding the National Conference at Washington. His chief visits are at such centres as Duluth, Minn., Winnipeg, Manitoba, Minneapolis and Hanska, Minn., and Chicago, Ill. He will especially visit the missions among our Swedish, Norwegian, Finnish and Icelandic fellow-workers.

Rev. Henry Wilder Foote, secretary of the Department of Education, will take a short trip westward early in October. He expects to visit Meadville October 5th to 7th; Newcastle, Pa., October 8th; Kalamazoo, Mich., October 10th and 11th, to attend the Michigan Unitarian Conference; Columbus, Ohio, October 12th and 13th, to attend the Conference of the American Indian Association; and Ithaca, New York, October 14th to 16th.

Field Secretary Brown has just re-

turned from a journey to northern New England, visiting Walpole and Newport, N. H., Windsor, Montpelier, Stowe and Burlington, Vermont.

Rev. F. W. Pratt, Field Secretary for Western Canada, has been in the East during the summer in conference with the officers of the Association. On his return journey he stopped at Montreal to set forth the claims of the Canadian work to the people of the Church of the Messiah. The work is going rapidly forward in Winnipeg, Calgary, Vancouver and Victoria, and Mr. Pratt earnestly desires to enter as soon as possible upon the new and waiting fields at Edmonton, Regina and Saskatoon.

Another Unitarian Church

The Neighborhood Church of Christ of Stratford, Conn., has, with great unanimity, decided to join the Unitarian fellowship. This church, with something like a hundred members, was organized twelve years ago under the leadership of Rev. C. T. Seymour Bullock. It was, at the beginning, and has continued to a large degree, a movement of men. The activities of the minister and church have embraced a direct interest and participation in the work of the public schools (the minister having served as a member of the school board) public lighting of the streets, and other civic betterment enterprises. On successive years free instruction with classes in several special branches of study has been given in the church basement. This school, maintained by minister and people, has helped in preparing boys for Yale and fitting others for work in occupations which would have been impossible without the training thus given. Mr. Bullock, who has led this church in an entirely independent creedless liberal movement during all these years, has now joined our ministry and become the minister of All Souls' Church (Unitarian-Universalist) in New London, Conn. Now the church at Stratford comes into our fellowship and seeks a Unitarian minister.

An International Loss

Rev. P. H. Hugenholtz, an honored member of the Executive Committee of the International Council, died at Amsterdam, Holland, on August 12. He was the minister of the Free Church of Amsterdam, which is a centre of vigorous and varied work on behalf of all progressive and uplifting movements. It is an unconventional church building inside and outside, as those who attended the meetings of the International Council in 1903 will remember. Mr. Hugenholtz was a whole-hearted supporter of our International Council. He took part in the first meeting in London, was chairman of the reception committee at the second meeting in Amsterdam, edited the volume of Proceedings, and served on the Executive Committee of the Council from that time onward. Those who were present at the reception given at Amsterdam to the delegates from other countries will recall the delightful way in which he introduced the representatives from England, America, France, Germany, Belgium, Denmark and Switzerland, each in his own tongue. His largeness and breadth of mind, combined with a most attractive personality, made him an interesting and delightful colleague with whom to work. A man of wide reading, possessing great independence of thought, generous feeling, and noble ideals, Mr. Hugenholtz devoted him-

self to educational, social and religious work with an ability, eagerness and consecration which the people of Amsterdam were not slow to appreciate.

Department of Foreign Relations

The Secretary of the Department of Foreign Relations, Dr. Charles W. Wendte, with Mrs. Wendte, sailed for Europe immediately after the May meetings, and with his customary zeal and energy has been visiting our fellow-workers and encouraging their efforts. Dr. Wendte reached London just in time to bring the greetings of the American Unitarian Association to the Annual Meeting of the British and Foreign Unitarian Association. He also spoke at the Ministers' Meeting and at the Temperance Meetings, and enjoyed much pleasant hospitality. He had many conferences with the officers of the British and Foreign Association, dined with the new President, Mr. Charles Hawksley, and was the guest of Sir Edwin and Lady Durning-Laurence at the time of the coronation celebrations. He spoke at the dinner of the Hibbert Trustees, attended the graduation exercises of Manchester College at Oxford, conferred about International Council affairs with Dr. Carpenter and Mr. Bowie of the Executive Committee, and with Mr. Uchigasaki, the new minister at Tokio. He preached in the London churches, notably to a great gathering of men in Sylvester Horne's Temple, made visits to Scotland and to Devonshire and attended the Race Congress. In Paris he met with the Executive Committee that is preparing for the International Congress of 1913 and completed the preliminary plans and programme. Proceeding to Switzerland, at Berne he met with the German Liberal Protestant Missionary Society that supports the mission in Japan which acts in fellowship with the Unitarians in Tokio, and conferred with our trusty friends in Geneva, Basle and Zurich. He is now about to visit our fellow-workers in Germany and later will proceed to Italy, where a Unitarian headquarters has been opened at Florence under the direction of the Rev. Gaetano Conte. Dr. Wendte's letters to the *Christian Register* and to the English Unitarian papers give lucid and inspiring accounts of his experiences and of the lively interest in liberal theology which is more and more manifested in Europe.

College Towns

A larger number of our college town ministers than ever before will this year have student assistants. The experiment of last year was so successful that the ministers are eager again to have this help in their work. The Y. P. R. U. has voted to raise $1,000 for the purpose, and it is expected that with this money student assistants will be employed at Ann Arbor, Mich.; Iowa City, Iowa; Ithaca, N. Y.; Lawrence, Kans.; Lincoln, Neb.; Madison, Wis.; Minneapolis, Minn., and Urbana, Ill. In addition to these places it is worth noting that the First Parish in Cambridge, Mass., will itself for the first time employ a Harvard undergraduate as student assistant for Dr. Crothers.

With the month of October our college town churches enter upon perhaps the most important period of the year, for the best work of these churches is usually that done between the opening of the college and the Christmas recess. Our ministers in these churches, and their student assistants, are glad to do what they can for any student, especially for those from liberal house-

holds. But the college town minister needs the assistance of the incoming student's home minister, or parents, who must be depended upon to furnish with letters of introduction the boy or girl just leaving home for the new life of the university town. Our ministers are reminded that here is an opportunity of helping their young folks at an important epoch in their lives. Parents of our young people are urged to avail themselves of the service which our college town churches are eager to render to their sons and daughters. Every young man or woman now entering college ought to bear a letter of introduction to the minister or his wife, or ought to be preceded by information sent to the minister to let him know of the new student's whereabouts. We do not realize how much it often means to a boy or girl leaving home for the first time to know that in the university town there is at least one household to which one may go, at least one friend aware of the newcomer's existence. And the ministers of the college town churches will, on their part, be grateful for this co-operation which will enable them to come quickly into touch with the incoming students.

Department of Social and Public Service

The Secretary of the Department was present a few days ago at the first meeting of the Social Service Committee in the Second Church in Concord, N. H. It was a notable group of about twenty people, and included two judges, two members of the State Legislature, a well-known member of the Socialist Club, the president of the Benevolent Society of the parish, the president of the Women's Club of Concord, the secretary of the Associated charities and the presidents or directors of many other of the philanthropies of the city. Rev. Mr. Snow, the minister of the parish, after calling the meeting to order, asked Mr. Forbes to explain why it was desirable to have such a committee and what its work would naturally be. After discussion it was unanimously decided to go forward. A temporary chairman and a secretary were chosen and a sub-committee appointed to see whether there were any similar organizations in the other churches of the city, to report at the next meeting.

Several churches in different parts of the country have formed social service committees within the last two or three years, but this is the first one we have heard of to be organized in response to the recommendation of the Commission on the Church and the Social Question. It is to be hoped that the churches generally will take similar action, for where these committees have been formed they are proving the active and efficient agents of a varied service. They are discovering unsuspected needs, are making plans to meet them wisely, and are finding workers to carry out the plans. They are the executive arm of the church at work. Mr. Forbes has some twenty or more appointments to discuss their organization and work, and would be glad to take up the matter with any parish or group of people who may be interested. Address him at 25 Beacon St., Boston.

150th Anniversary at Walpole

The One Hundred and Fiftieth Anniversary of the First Church in Walpole, N. H., was held on September 12th and 13th under the joint auspices of the First Congregational Church and the Town Congregational (Unitarian) Society in the town hall. This anniversary proved

to be an occasion of marked interest because it is the first time that the two participating churches have come together for a united effort which has enlisted the sympathy and the good-will of the whole community. On Tuesday evening, September 12th, an address of historical character, reviewing the memories and traditions of the past one hundred and fifty years and emphasizing the advantage of a "thinking minister" to a community, was given by William Wallace Fenn, D. D., Dean of the Harvard Divinity School. At the Wednesday morning session extracts from the church and town records were read by a deacon of one of the churches and then an address was given by Rev. Charles F. Dole, D. D., on the purpose and function of the church in a community of the present time. This was followed by an eloquent address by Rev. Asher Anderson, D. D., Secretary of the National Congregational Council, in which he emphasized the service which the church could render individuals and society. On Wednesday evening, at the closing session of the celebration, Dr. Samuel A. Eliot, President of the American Unitarian Association, gave eloquent expression to the desire for co-operation and the unity of the spirit in our endeavors after the better life; and this was followed by an address by Rev. Thomas Chalmers, pastor of the First Congregational Church of Manchester, N. H., in which the work of the church for social and religious betterment was exalted. All the services were of great interest and enlisted the attention and respect of the thinking people of Walpole. The attendance at the evening services was large, made up of summer visitors, townspeople, tradesmen, farmers and work people. The music at all the services was admirable and inspiring. A public banquet was held on Wednesday evening, after which the informal speaking of townspeople and visitors was of a high order of enthusiasm and confidence was expressed that better things shall come out of our churches for the benefit of the people.

Publication Department

The Publication Department will this autumn have ten books on its list. Some of those which are now ready are briefly described on the inside back cover of this issue of WORD AND WORK. Particular attention is called at this time to the "Proceedings and Papers of the Fifth International Congress" therein mentioned. The volume is a monument to the large scope and broad spirit of the international liberal religious movement, and papers of interest and value to every possible reader are to be found within its covers, even though one may find it difficult to read so large a volume in its entirety. The price, it may be said, is "liberal" in itself, inasmuch as it represents less than the actual cost.

Mr. Slicer's "Great Affirmations of Religion" was issued last year in paper and the entire edition sold. It has now been brought out in cloth binding as well. Dr. Crooker's "Supremacy of Jesus" very appropriately appears in an enlarged edition, after serving wide usefulness in its original form. The new matter is an admirable supplement to the excellent material which the volume already contained.

"The Onward Cry," by Stopford A. Brooke, and "A Minister of God," by John Hamilton Thom are unusual volumes of sermons, stimulating and suggestive in the highest degree. Historical theology is represented in Temperance Union will do well to use

the immediate announcements by "Christ: The Beginnings of Dogma," translated from the German of Johannes Weiss, and "The Historical Jesus and the Theological Christ" by J. Estlin Carpenter.

The autumn catalogue is now in preparation, and fuller information about new books can be had upon request of the Publication Agent.

The Unitarian Calendar is now being supplied to forty-four churches, each of which receives its own special edition, with four pages of local items and twelve pages of the general matter which all of the subscribing churches have in common. Considering the amount of material furnished, attired in an attractive colored cover, the *Calendar* through this method of co-operation among the churches can be furnished to them at no more expense than a little two or four page leaflet prepared independently, while the advantages of the second-class mail permit delivery directly into the homes of the members of each parish. The *Calendar* has thereby become a regular and welcome visitor in over eight thousand Unitarian households.

Word and Work begins a new volume with the current issue, with approximately 4,500 subscriptions, representing all of the organizations included therein and the denomination at large. The editorial section, established last year as one of the features of the paper, it is planned this year to make up of brief, pointed and pithy comments on our denominational interests and life, aside from the chronicle of news furnished in the sections devoted directly to the various societies. Taken altogether, it is hoped that this little paper may find a larger and larger place in the esteem of its many readers.

National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Emma C. Low, *President*
153 State St., Brooklyn, N. Y.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Emily A. Fifield, *Rec. Sec.*,
77 Morton Road, Milton, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
19 East 44th St., New York

Miss Florence Everett, *Clerk.* Office hours 9.30 A.M. to 4 P.M.

After such an interregnum the Executive Board is glad to resume communication with the branches and make its monthly suggestions. While with some there has been a complete cessation of meetings, every Alliance woman has thought much and done something for the faith she loves. In some sections the summer is the time of greatest activity and reports of fairs, lawn parties and summer fetes, with neighborhood gatherings and larger meetings like those at the Isles of Shoals show activity in many directions.

Let us now make a new beginning and renew our work with the hearty resolve to make the coming year a memorable one for the Alliance and that it shall prove to be a power for good, as we sometimes boast that it is.

In the early days our former president, Mrs. Dix, urged the branches to lose all undue individualism and more broadly consider all the needs and the whole purpose of the work, that the Alliance might be strong in the strength that real fellowship and cooperation give. This, too, is the continual message of the one who now presides over our policies and our plans, and the Executive Board constantly endeavors to bring about this unity of effort while fully recognizing the different conditions and different problems met with in the various localities of our large country.

Gov. Woodrow Wilson, in speaking of States' rights, said: "We now think of the right of the individual as an obligation to be just rather than as an opportunity to be selfish. Likewise we now think of the right of the States not as their prerogative to serve their own interests without regard to the interests of the country as a whole, but rather as their opportunity to render service in the general development."

May we not apply this to the Alliance and say that it is the right of every branch to seize the opportunity to render service in the general development of our denominational work, as well as to serve its own interests?

This work is very plainly set forth by the secretary of the American Unitarian Association in his last annual report and copied in *The Christian Register* for May 25th, 1911. As applied to the Alliance it is clearly stated in the first articles of the By-Laws, which should again be studied, in the new Manual just issued. Especially should each new officer of a branch, and there are many this year, make herself entirely familiar with the constitution and rules of the organization of which she is now an active part. So only will she be able to adjust the rules to the needs of her own branch and fill in the details to suit her own community.

The retiring secretary should carefully hand over to her successor the records, the old Manuals, the files of Word and Work, the programmes of past years, the Study Class leaflets and all other useful material.

Word and Work, which is so help-

ful to all this work, should be familiar to every Alliance member. By virtue of their office, the President, Secretary and Treasurer of each branch will receive it as last year, and every other member has the privilege of subscribing at the same club rate, twenty-five cents a copy. If it were realized how much real information and how many interesting items are contained in this little paper, every one of the 18,000 Alliance members would think the small sum of twenty-five cents was well spent.

The coming Conference at Washington will now be the point of interest for all. The Alliance has an appointed time for its report with the other Unitarian organizations, and several important functions are under its care. The reception to the Conference at Arlington Hotel on Tuesday afternoon, Oct. 24th, at 5 o'clock, will be under the direction of its officers. On Wednesday, Oct. 25th, an Alliance luncheon will be given at the New Willard Hotel at 1.30 p. m.; tickets one dollar, to be followed at 3.30 by a public meeting of the Alliance at All Souls' Church. On Friday, Oct. 27th, at 10 o'clock a. m., the monthly meeting of the Executive Board of the Alliance will be held at All Souls' Church. It would be gratifying if branches would be sufficiently interested to send a large delegation to attend these meetings.

Since the last issue of WORD AND WORK several notable meetings have been reported, and good Alliance work was done. Among others was the Connecticut Valley Associate Alliance held at Northfield, Mass., on June 8th, when the afternoon session was given over to Miss Sarah Johnson, formerly of Northampton, who spoke upon her work as teacher among the white children of Swansboro, N. C. The Emmerton School is supported by voluntary contributions, and lately the response to appeals has not been very good, but Miss Johnson roused much enthusiasm at this meeting and a collection of twenty-five dollars was taken. "Added stimulus for further raising of funds came when Mrs. W. H. Flandreau of New York, and a visitor to the Alliance, said she would give one hundred dollars for Miss Johnson's work, provided the Alliance raised two hundred more. One hundred and ten dollars was immediately pledged by various members and branches. There is no doubt but that the full amount will be raised before Miss Johnson returns to Swansboro on Oct. 1st."

The Missouri Valley Associate Alliance held a most inspiring meeting in May at Kansas City, with members also from Lawrence and Topeka. Kansas City reported an unusually successful year in every way and an income of $850 from Alliance efforts. There was spirited discussion on Jane Addams' "Spirit of Youth in the City Streets," and on Ellen Key's "Century of the Child." A delegate for the National Conference at Washington was elected, and the Alliance adjourned to meet in Topeka in October.

In June the Cape Cod Conference held its sixty-third meeting in Brewster, Mass., with an afternoon session devoted to the Alliance. The sermon was by Rev. James De Normandie, D. D., and an evening reception was held at the house of the president, Mr. J. Henry Sears.

The three Unitarian churches in Worcester, Mass., form the Worcester Post Office Mission, with six work-

ers from each church. The annual report issued in May shows excellent results from well-planned methods. "Our plan for local distribution is through placards which are placed in stores and factories, and through the placing of pamphlets in doctors' offices and hotel reading rooms. We have a center for local distribution in Dickson, Tenn., in charge of one of our correspondents. We have also an interested group of people in Whitinsville, Mass., who have arranged a book club. Six tracts are placed in a cover, and passed from house to house, one of the group being in charge. Three of our correspondents have become associate members of the American Unitarian Association. One hundred and forty-one temperance tracts and three hundred and eighty-seven Social Service pamphlets have been distributed, complete files of the latter being sent to the Worcester Children's Friend Society, Associated Charities, Public Library and Clark University Library. We have devised a method for using old Christian Registers and Every Other Sundays, which is gratefully welcomed by our hospitals. Children's stories and poetry for young and old are cut out and mounted on stiff card-board so that they can be easily handled. They have been made even more attractive by illustrating the stories with colored pictures."

The branch at Calgary, Canada, reports a pleasant bit of Social Service. "During fair-week at the Provincial Exposition, which brings out large crowds at Calgary, it has been noticeable that little children and babies are constantly dragged about to the point of utter weariness by their enthusiastic parents, who wish to take in everything that is to be seen. Here was a real need which the Unitarian women decided to relieve. They put up a huge tent, 40x28 feet in size; furnished it with cots, chairs, ice chest, etc., and established a temporary day nursery and mothers' rest. Here babies were fed and tended by the hour for a moderate sum and mothers supplied with a cheering cup of tea."

The mission churches in the South are all in good condition, the three ministers continuing devoted to the work and visiting the churches and preaching stations with regularity. The two schools which are the outcome of the missions will open this year with four excellent teachers, and if sufficient funds are available, will be able to accomplish a great amount of good. The Alliance does not undertake educational work, but these schools are adjuncts and feeders of the churches and it is natural to hope that, while all sorts of enterprises and many southern schols are generously helped by Unitarians, a little of the money may be diverted to those schools in North Carolina.

So many branches have been interested in the institution known as Morgan Memorial that it is well to state here that Morgan Memorial has now passed into the hands of the trustees of the Morgan Memorial Methodist Episcopal Church. After careful deliberation the Benevolent Fraternity of Churches voted to withdraw on May 1, 1911, from active participation in the management of Morgan Memorial, although it is prepared to render financial aid during the present year, if such aid is needed. Before reaching this decision the Fraternity earnestly co-operated with other societies to learn by careful investigation how the work could best be conducted, and thereafter decided that under

present conditions it would best serve all concerned to leave the work to be carried on by those logically fitted to administer it.

The action taken means that Unitarians have no longer any official connection with Morgan Memorial.

The Woman's Auxiliary, we understand, has been reorganized on a basis of individual membership of volunteer workers, whereas formerly it was made up of church representatives, each church having one vote as a unit. The wisdom of voting money from Alliance treasuries to this work has always been doubtful when the denominational appeals are so urgent. If some philanthropic or educational work is desired, in addition to local charities, it is well to remember the Southern work and the North Carolina Industrial School recently incorporated.

Those who have further questions about Morgan Memorial are referred to the report on the methods and principles of the work there, made last spring by a committee of three expert investigators, who were chosen with the approval of all the co-operating organizations.

Will branches remember the request of the Committee on College Girls to send the names of young people going forth to college to someone in the college town church, that they may be welcomed? Let not this be neglected or forgotten. It is a part of the work that is of the greatest significance.

The Alliance has always felt a keen interest in far away New Zealand since the visit of Miss Mary Richmond at the time of the International Congress in Boston. One of the Boston branches has had much Post Office Mission correspondence and now learns with pleasure of the formation of a Unitarian Church at Timaru on July 9th, when Rev. J. H. G. Chapple was appointed minister. Timaru is about one hundred miles from Wellington and is the first Unitarian church in the south island. The movement is characterized as "the battle of the living present against the dead hand of the past." Timaru has a population of 12,000 and is a prosperous town. It has been suggested that in time the societies in Wellington, Auckland and Timaru may form a New Zealand Unitarian Association.

Unitarians who are carrying on the distribution of our literature realize the need of a large variety of subjects, therefore the societies which print sermons by their ministers have found in the Post-Office Mission Exchange the means of meeting this need.

In the coming year it is hoped that sermons may be added to the list from all parts of the country.

Sample copies of new sermons will be sent to all who join the exchange.

Owing to the generosity of many societies some of the sermons are available for all post-office or church-door committees. The First Parish in Cambridge gives wide circulation to sermons by its minister as part of its regular work.

The preliminary list is now offered for general distribution.

For sample copies or for information concerning the Exchange address Post-Office Mission Exchange, 25 Beacon Street, Boston.

"The Spirit of Religion in an Age of Industrialism," Rev. H. C. McDougall.

"Thinking on Good Things," Rev. Calvin Stebbins.

"The Working God," Rev. W. H. Lyon.

"The Sin of Sins," Rev. T. R. Slicer.

"The Worship of the Will of God," Rev. T. R. Slicer.

"What Is the Meaning of 'Pray for Me'?" Rev. T. R. Slicer.

"Idealizing the Real," Rev. F. J. Gauld

"The Religion of the Spirt," Rev. Roderick Stebbins.

"Overcoming the World," Rev. C. E. Park.

"Employment and Neglect," Rev. C. E. Park.

"The Wheat and the Tares," Rev. H. C. Secrist.

"Tarrying at Ephesus," Rev. C. R. Eliot.

"The Spirit of Appreciation," Rev. Abram Wyman.

"The Duty of Expression," Rev. G. H. Reed.

"Discipleship," Rev. A. M. Lord.

"What Must I Do to Be Saved?" Rev. S. C. Beane, Jr.

"The Gospel of the Fragments," Rev. D. R. Freeman.

"Why I Became a Unitarian," Rev. D. R. Freeman.

"Praise and Service," Rev. S. M. Crothers.

"Straight Paths," Rev. S. M. Crothers.

"Love That Casteth Out Fear," Rev. S. M. Crothers.

"The Inevitable Warfare," Rev. S. M. Crothers.

"Preparation," Rev. S. M. Crothers.

"How the Past Lives in the Present," Rev. S. M. Crothers.

"Worship," Rev. S. M. Crothers.

"The Incarnation," Rev. S. M. Crothers.

"The Rebuking Ideal," Rev. S. M. Crothers.

"Concerning Panics," Rev. S. M. Crothers.

"The Act and the Excuse," Rev. S. M. Crothers.

"The Larger Life," Rev. S. M. Crothers.

"Belief and Unbelief," Rev. S. M. Crothers.

"Self-Mastery," Rev. S. M.Crothers.

"The Church Militant of the Twentieth Century," Rev. H. C. Ives.

"Service the Road to Greatness," (small), Rev. H. C. Ives.

"The Way to Eternal Life," (small), Rev. H. C. Ives.

The World Peace Foundation, with headquarters at 29A Beacon St., Boston, Mass., will provide "a speaker for any women's organization which desires a lecture on the interesting and timely subject of Arbitration and Peace." For list of subjects and terms address Edwin D. Mead, secretary.

Rev. Eliza M. H. Abbott has several addresses which she is prepared to give at Alliance meetings. The subjects announced, such as "The Social Life of the Church," "Culture," "The Jews," "Ancient Religions," etc., would fill an afternoon pleasantly and profitably. Address Mrs. Abbott at 26 Lynde St., Melrose, Mass.

Mrs. Catlin, who has served the Alliance as director, vice-president and treasurer and never forgets its interests, has again presented the headquarters with a bound volume of WORD AND WORK for the last year, making the file complete to date and easy for reference.

The branch at Templeton, Mass., has placed the name of Mrs. Lilian M. Skerrye on the In Memoriam list.

The photograph of Mrs. Sarah Fairfield Hamilton, remembered as the Director for Maine, has been added

to the Alliance Album at headquarters.

The "Chapel of Silence" on Bayswater Road, London, which is entirely unique among Christian churches, has attracted increasing attention since the death of the artist Shields, who gave his best life work to its decoration. It owes its existence to Mrs. Russell Gurney, whose object was to provide a sanctuary of silence and vision "where all within should invite and conduce to withdrawal from the cares or pleasures of the great city's fleeting life, and to inward communion with the enduring unseen realities through their shadows cast upon the walls." On the left side of the central doorway these words are inscribed: "Passengers through the busy streets of London, enter this sanctuary for rest, and silence and prayer. Let the pictured walls within speak of the past yet ever continuing ways of God with man." On the right side there are the words: "Is it nothing to you, all ye that pass by? Come and rest awhile. Commune with your own hearts and be still."

Mrs. Gurney did not at first receive much encouragement for her project. Even now, visitors look upon the chapel as an empty shrine; or perhaps they are reminded of some dismantled church where the art remains, but the altar is gone. But the appeal, with its reliance upon a symbolism more universal than that of words, is said to have a unique beauty and significance for perplexed minds and tired hearts in the noise of the great city.

A singular discovery has been made in the ancient church of St. Peter Mancroft at Norwich, England. Under the chancel floor were found two trenches running eastward, paved with yellow glazed tiles and with sides of marble a foot in thickness. Into this wall were built rows of red earthen jars with their mouths towards each other, like guns from a ship's side. These pots, or sounders, were to improve the resonance of the building, as acoustic aids. The device shows the church to be of great antiquity, for in the days of the vast ancient theatres, such as the Coliseum at Rome, ten times as many people could hear as in modern churches, and there was very generally the same peculiar contrivance of horizontal pots beneath the seats. Acoustic jars of this kind have also been found in two other Norwich churches, clearly indicating the prevalence of Roman ideas at the time of building.

Alliance members residing in or visiting New England are reminded of the meeting of the New England Associate Alliance to be held in Portsmouth, N. H., on Oct. 5th, 1911. The programme promises a profitable meeting with a conference on "Our Duties, Our Methods and Results," and an address on "How the Alliance Can Help the Parish." The place, the season of the year and the efforts of the officers should bring together a large audience.

The appeals recommended this year are of more than usual interest and will serve to bring the branches more than ever in touch with each other. The small membership fee should not be the only recognized connection between the Alliance branches. The generous help sent in answer to these appeals forms strong bonds of fellowship between givers and receivers and proves to be an incentive for further work.

The Joseph Priestly Church at Northumberland, Pennyslvania, a

church of great historic interest, needs assistance to preserve the church and meet expenses to continue services. It was recommended that one hundred dollars be given to this church, with the understanding that it may become an annual offering until conditions change.

An appeal for seven hundred dollars for Eugene, Oregon, to be applied to the building of a church, was approved by the board.

It was recommended that an appeal for five hundred dollars towards church furnishings for Duluth, Minnesota, should be presented to the branches.

Winnipeg, Manitoba, appeals for assistance in building a church. At present the society holds services on Sunday evenings in a second rate hall where miscellaneous entertainments are often carried on in other rooms in the same building. Under such conditions it is hard to make progress. An appeal for $500 is recommended for Winnipeg.

An appeal for the same amount is approved for Victoria, the capital of British Columbia, where a Unitarian Society was organized in January, 1910. We are told that "our finest opportunities for missionary work seem to be in the new towns and cities of the Canadian Northwest." The American Unitarian Association will assist in this undertaking, and a church building will do much to make it permanent.

The Alliance branch at Montague, Massachusetts, has undertaken to build a parsonage on land adjoining the church. Montague is a small town, but the church is seventy-five years old and, having passed through many vicissitudes, is in better condition than ever before, without debt and with a minister. A parsonage seems a necessity, and the people are courageously at work to have one. An appeal for $500 for Montague was recommended.

The appeals stand thus:

Northumberland, Pa.	$100.00
Eugene, Oregon	700.00
Duluth, Minn.	500.00
Winnipeg, Manitoba	500.00
Victoria, B. C.	500.00
Montague, Mass.	500.00
Green Harbor, Mass.	400.00
Meadville School	250.00
Pacific School for the Ministry	250.00

From the records of the Board meeting in July.

"Before the close of the session the members present were saddened by the unexpected news of the death of Francis H. Lincoln, for thirteen years the treasurer of the American Unitarian Association. Loyal to every interest of the denomination, of sane and sound judgment as a man with his inheritance was likely to be, he was the warm friend of the Alliance and when needed, its financial adviser. We deplore his loss and feel that a tower of strength has fallen."

Unitarian Sunday School Society

Headquarters: 25 Beacon Street, Boston; 105 South Dearborn Street, Chicago

Rev. William I. Lawrance, *President* John H. Edwards, *Treasurer*

Louisa P. Parker, *Clerk*

Sunday School Institutes

In the last number of Word and Work it was stated that two Sunday School Institutes would be held during the summer,—the first at Meadville, Pa., the other at the Isles of Shoals, N. H. Both of these Institutes were held and in each case most successfully. The attendance at both was larger than ever before and the interest greater. At Meadville, the lectures of Prof. Christie and Mr. Sunderland will never be forgotten by those who had the privilege of hearing them, while the practical suggestions offered by Miss Richards and Mr. Lawrance could not be otherwise than helpful to Sunday-school workers. Other friends gave assistance by lectures which were both interesting and instructive .

At The Shoals, the lectures on Isaiah, Job, and the Fourth Gospel, by Dr. Schmidt, and the series running through the week on Sunday-school methods, by Rev. Mr. Elmer, aroused interest mounting into enthusiasm, while several others gave addresses and held conferences that were likely to be of assistance in meeting and solving Sunday-school problems.

After The Shoals came the meetings at TheWeirs, on Lake Winnepesaukee, where the president of the Sunday School Society was also on duty. The Weirs meetings were formerly very large, but of late years have not been well attended. Interest this year was such, however, as to lead those present to resolve to make special efforts for a larger gathering in the summer of 1912. It was further resolved that the chief feature of these meetings shall be a Sunday School Institute, holding daily sessions.

These institutes are recalled at this time not only because they are interesting as history, but because they point to those which are to be held next summer, and for which it is not even now too early to plan. Between these three institutes, — Meadville, which is to be held from June 30 to July 13, the Isles of Shoals, July 14-19, and The Weirs, Aug. 4-11,—every Sunday-school officer and teacher in the Middle West and along the Atlantic coast ought to find opportunity for a week or two in preparation for better work in religious education.

By laying plans early, summer outings may be arranged for these meetings, while churches and Sunday schools may see their way to make it possible for their faithful workers to attend. The interest of all engaged in the work of religious education is solicited in these institutes.

While the summer is doubtless the best period for the holding of Sunday-school institutes, since teachers are then more likely to have leisure, it should not be imagined that that is the only time they can be held. It has long been a wish of the president of the Sunday School Society to hold institutes in various localities during the fall, winter and spring months. One such institute is now being organized, and it is hoped that many others will be, as well. Wherever it is possible, the president will be glad to attend such meetings and do all in his power to make them successful. He is also prepared to suggest the names of other workers who can carry on such

work successfully. Even where his assistance is not obtained, or even asked, it is quite feasible for the workers in various localities to gather together,—either assembling the teachers of a single school or gathering from other Unitarian schools within reach, and holding a profitable institute. It is by bringing together all our workers and all our knowledge, in these ways, that we shall be most likely to accomplish the great task that falls to us to do, and in such gatherings as our institutes always are, there is that quickening of interest, that awakening of the mind, that accumulation of knowledge, and above all, that renewed consecration of spirit, which sends the teachers back to their work better prepared than before to do the best that can be done in the difficult task which they have undertaken.

The Tuckerman School

We have had frequent occasion to call attention to the Tuckerman School, on account of its close connection with the work the Sunday School Society is trying to do. With the place of the Sunday school ever enlarging in importance, while the work to be done presents continually new difficulties, the wise course seems to be for each church to procure from elsewhere, or to develop from its own congregation, persons skilled in the science and art of religious teaching. The Tuckerman School undertakes to supply this necessary training. A church could do no better, in preparing for the future, than to support at least one pupil in this school. Its members are not only instructed in the theory of religious education, as it relates, on the one hand, to psychology, and, on the other, to the Bible and religious history, but are given practical experience and wide observation in actual Sunday-school work. The demand among our schools for paid workers is already beyond our ability to supply. More and more of our young people, particularly of our young women, might wisely look forward to religious work as a profession. Even those who could not give to it their entire time might find in such work a remunerative avocation, as well as an attractive opportunity for service.

Our Publications

During the summer 29,905 books and leaflets have been printed by the Sunday School Society, in preparation for the year's work in our various schools. Orders for these are coming in with great rapidity and are being filled immediately upon receipt. The Society has printed no new manuals during recent months and but one new leaflet, Miss Alice F. Symmes' "Our Trust." We have, however, committees at work, looking toward the revision of publications already issued or to the preparation of new manuals to carry out more fully our scheme of materials for religious education. The committee on kindergarten materials has in view the issuing of a number of cards and leaflets as well as a manual of work for the youngest children. When these are prepared our Society will have supplied a want which has been most seriously felt. The committee on primary, intermediate and advanced lessons is also seriously at work and will soon be ready to make an extended report. Other committees, on the preparation of regular and special services and on the cost of publication, have also done excellent work, from which the Society will soon reap advantage.

The Beacon

The experiment of changing our Sunday-school paper from a bi-weekly

to a weekly has proved most successful. A very much larger number now read *The Beacon* than formerly read *Every Other Sunday.* Words of approval have reached us from a large number of people, which have been chiefly valuable to us as assuring us that we are at least facing in the right direction. The best results in its use seem to have followed when churches or Sunday schools have subscribed for the paper in sufficient quantities to supply every member of their schools with a copy every Sunday. Testimonies have reached us indicating that the regularity of its coming has promoted regularity in attendance.

Plans are on foot for improving *The Beacon,* which, if we are able to carry them out, will go far toward making it one of the best of papers for young people. Whether or not we can accomplish all we wish in this direction depends upon the increase in the number of subscribers and upon the larger support given by our churches and schools to the Sunday School Society. Despite the greater activity of the Society and the enlargement of its field of effort, the actual conduct of its affairs is costing considerably less than it has cost for many years past. The saving thus effected enables us to return to the schools a greater proportion of that which is contributed. In order, however, to carry out the plans we have in mind, a still larger support is necessary.

Word and Work

Copies of this number of WORD AND WORK will be sent to many officers and teachers who were not subscribers to it last year. To these let us say that it is our earnest desire that every officer and teacher in a Unitarian Sunday school in the United States and Canada shall receive regularly and read WORD AND WORK. It is our only means of communication between the officers and directors of the Sunday School Society and those men and women who are doing the actual work of religious education in our denomination. Every number of WORD AND WORK is to carry helpful suggestions and important information. The regular price of subscription is 50 cents; by special arrangement with the publishing department of the Unitarian Association, the Sunday School Society pays but 30 cents a year for each subscription for which it makes itself responsible. In order, however, to place the periodical in the hands of everyone, we ask only 25 cents, gladly meeting the deficit from other sources, because of the great value the magazine is believed to be, and because we do not wish our teachers, who are devoting their lives to the work, to be taxed more than is absolutely necessary.

If you who read this article will ascertain whether every officer and teacher in your school is receiving WORD AND WORK, and if not, if you will bring about that end, you will be doing a valuable work, not only for the Sunday School Society, but for your own school and our cause. We ask the earnest co-operation of all.

For the Youngest Classes

At the June meeting of the board of directors of the Sunday School Society, a committee was appointed to consider materials for the use of kindergarten and primary classes in our Sunday schools. This committee is making excellent progress and will soon be able to make a valuable report. In the meantime, the Society has been fortunate enough to secure the services of Miss Lillian Brickett Poor, who will do active field work during

the autumn and early winter months in this department. Miss Poor is the author of one of our best manuals, "The Children of the Bible." She is a trained kindergartner, a teacher in the Boston Training School for Kindergartners, and is also a Sunday-school teacher of large experience, being at present employed by the Disciples School in Boston. Miss Poor's engagements will have to be in the neighborhood of Boston, where appointments have already been made for her. We expect material benefits to arise from her itinerary, both to the schools visited and to our Society, at whose disposal she is to place the results of her observation.

In the meantime, we shall be glad to have teachers of primary departments inform us of the work they are doing, that we may have the benefit of a larger co-operation in preparing manuals for publication. In almost every school some feature of this work has been developed in a satisfactory way, and the Society will be glad to know what results have been achieved. We solicit this co-operation on the part of workers in this field.

Field Work

The president of the Sunday School Society began active field work in September, but owing to the fact that schools are not generally at work until October, only a few places were visited. These visits, however, included Newport, R. I., and several churches in the Maine Conference, among them those at Bangor, Houlton, Augusta, Castine, Yarmouth, Kennebunk and Portland. Beginning with October, his calendar is as full as it could well be. The Sundays are to be spent in Portland, Me., Weston and Canton, Mass., Brooklyn, N. Y., and Montreal. He will attend a meeting of the Connecticut Valley Conference at Deerfield on Oct. 4th, and the Worcester Conference at Templeton on the 5th. The fall meeting of the Sunday School Society occurs at Worcester on the 18th. The National Conference at Washington, from the 23d to the 26th, presents its round of engagements and privileges. Beginning with the 29th, a tour of the Eastern Canadian churches will begin, with engagements at Montreal, Ottawa, Toronto and Hamilton.

Our Enlarging Work

The work of the Sunday School Society is rapidly enlarging. To meet the necessary expenses of this work, a larger income is imperatively demanded. The increase last year over previous years was marked and gratifying. At the annual meeting, the Society was pledged, by vote, to raise $12,000 for the current year. This will mean that an increase in offerings of churches, Sunday schools, and Alliances all along the line will be necessary. It is hoped that a large number of our churches will follow the example many have already set of doubling their subscription. Thirty-three Alliances last year gave toward our support for the first time. We hope this number will be doubled, or more than doubled, during the present year. Despite the increase in the amount of work done, the expenses of running the office have been reduced, so that every dollar that is received is returned directly to our schools in some form of service. Let us turn our faces resolutely toward the larger future and do adequately the work that awaits our hands.

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

REV. DUDLEY HAYES FERRELL, *President*

Miss GRACE R. TORR, *Secretary* Mr. O. ARTHUR MCMURDIE, *Treasurer*

Report of the Policy Committee of the Young People's Religious Union to the Annual Meeting of 1911

The Policy Committee begs leave to make two recommendations for the work of the ensuing year.

(1) The Committee feels strongly that substantial growth will come only with a more aggressive policy of Field Work and urges the Unions at the earliest possible moment to provide a salaried officer who can devote his entire time to our work.

(2) During the last two years the Policy Committee has recommended contributions toward student assistants. The year now closing shows an increase in contributions from $100 to $455, and from one to nine assistants, as follows:

Iowa City, Ia., 2 assistants,—a young man and a young woman	$100
Ithaca, N. Y., 1 assistant,—a young man	100
Lawrence, Kan., 2 assistants,—a young man and a young woman	50
Lincoln, Neb., 1 assistant,—a young woman	55
Urbana, Ill., 3 assistants,—a young man and 2 young women	150

The reports from these churches—all of which are in college towns—show that these student assistants are doing a real work in interesting students of the different colleges in our churches, a work which it is impossible for the ministers and their volunteer workers to do efficiently.

We accordingly recommend that not less than $600 be raised, to be appropriated at the discretion of the Board of Directors.

PERCY A. ATHERTON,
Chairman.
ROBERT F. LEAVENS,
CAROLINE S. BURRAGE,
F. RAYMOND STURTEVANT,
EDGAR S. WIERS,
HAROLD G. ARNOLD.

Student Assistants

Seldom has the Young People's Religious Union undertaken any enterprise with such gratifying results as that of providing student assistants in our college town churches. At the meeting of the Directors on Sept. 12th, letters were read from several of our ministers who had assistants last year. All agreed as to their helpfulness and value, and all eagerly expressed the hope that they might again this year have the same help.

It will be remembered that last year the American Unitarian Association, from its educational budget, supplemented the money voted by the Young People's Religious Union. This year the demands on the budget of the Department of Education have been so heavy that there is no money for this purpose; but happily the Union is going to be able to meet all the most pressing calls, for we pledged ourselves to raise $1,000 for this work,—$400 more than we were able to spend on it last year. It is very gratifying to know that this splendid enterprise

is now wholly in the hands of the Young People's Religious Union. In response to the appeals the Directors voted money to enable our ministers at Ann Arbor, Ithaca, Lawrence, Lincoln, Madison, Minneapolis and Urbana to employ one or more student assistants. All of these places except Minneapolis employed students last year, as did Iowa City also. Iowa City has not yet settled a minister, however, in succession to Rev. R. S. Loring, who resigned in June, and it seemed best to wait until the church should make its choice and the new minister be heard from before voting an appropriation. At Minneapolis a situation has arisen in which an assistant to the minister can be especially useful. The University of Minnesota is a mile and a half distant from our church, and Rev. W. M. Backus has his hands full with many important lines of work, so that a student helper is very necessary. In this case the Young People's Religious Union pays one-half the student's salary, the church paying the other half. The Directors have appropriated a total of $825 out of the $1,000 to be raised for this purpose, and are holding the balance in reserve for the present, until one or two other applications have come in. The promise of the college town work for the coming year is brighter than ever before, and much of the hoped-for success will be due to the Union's enthusiastic support of the student assistant idea.

Life Members

During the summer the Life Membership list has been increased by three, making our total 178. The additional names are: Mr. Fred H. Nazro, Mrs. Fred H. Nazro and Miss Henrietta M. Pierce.

Miss Melvin is to have charge of the Life Members' Table at the coming fair in November; it may be remembered that through her efforts two years ago the Life Membership list was about doubled. Let us hope that a similar gratifying increase may be noted this fall.

Word and Work

Last year it may be recalled that a special canvass of the unions and young people's societies was made for subscriptions to WORD AND WORK, at the special price of twenty-five cents a year. The same club rate holds good this season as well, so renewals are in order, and we are expecting to have all our old subscribers, besides many additional ones. *Secretaries and presidents, please take notice.*

The Fair

Contributions for the fair are now beginning to come in, and with cooler weather and the reopening of our churches we hope for a steady, active interest and co-operation on the part of all our friends and co-workers.

If your union has not already agreed to do something, now is the time to enlist for real service. The Cake and Preserves Tables need chairmen; and while the latter is well supplied with a good corps of helpers, someone from a union near Boston is needed to act as chairman who can be at hand every day of the fair. Who will volunteer either for this or the Cake Table? The Preserves and Pickles Table needs liberal donations, so contributions are solicited.

Remember the dates,—Thursday, Friday and Saturday, Nov. 9, 10 and 11.

Contributions may be left in Room 11 of the Unitarian Building, Boston, or sent there by mail or express. Each parcel should be plainly marked with

the name of the chairman or the table for which the article is intended.

Boston Federation Hospitality During Fair Time

In accordance with the custom of several years past, and in order that Unions from a distance may be represented by sending helpers to assist at the Biennial Fair of the Young People's Religious Union, to be held on Thursday, Nov. 9, Friday, Nov. 10, and Saturday, Nov. 11, at the Hotel Vendome, Boston, the Boston Federation extends the hospitality of its members on Thursday and Friday nights to those helpers who cannot conveniently return home.

Will any assistants who wish to avail themselves of this hospitality kindly communicate with Mr. Frank E. Cook, 32 Saratoga St., East Boston, Mass., before Nov. 1, specifying which night they desire entertainment, or if for both nights?

Yours respectfully,

F. E. Cook,
Chairman Hospitality Committee.

Boston Federation Meetings

The time and place of the meetings of the Boston Federation for the season 1911-1912 are as follows:

Nov. 26, with the Theodore Weld Union in Hyde Park, Mass.

Feb. 25, with the Channing Guild, Dorchester, Mass.

April 28, with the Quincy Y. P. R. U., when the annual election will take place.

The various unions and young people's societies in the locality are asked to incorporate these dates in their special programmes or local church calendars, and thus provide against the local meetings of these societies conflicting with these arrangements.

South Middlesex Federation

The fall meeting of the South Middlesex Federation will be held in Carlisle, Mass., on Sunday, Oct. 8, with the usual afternoon session at 4 o'clock, for business, reports, etc., and the evening session at 7 o'clock, when three platform speakers are expected.

Fraternal Greetings From the Young People's Christian Union

Following the twenty-third annual convention of the Young People's Christian Union of the Universalist Church, held during July, in Portland, Me., this communication was received.

"It was with a great deal of pleasure that I carried the greetings from your organization to our National Convention in Portland, July 12, and it is also a great pleasure to be able to submit to your organization the following resolution passed at that convention:

Resolved, That having received with great pleasure the cordial fraternal greetings of the Young People's Religious Union, we most heartily express our deep appreciation of the warm relations existing between us and the hope that we may discover practical ways and means for more vital and effective co-operation.

Sincerely yours,

Roger F. Etz, *Secretary.*

National Conference

At the National Conference in Washington, D. C., the last of this month, Rev. Dudley H. Ferrell, the president, will bring the greetings of our organization to the forenoon meeting of Tuesday, Oct. 24, when representatives from the different national organizations are to be heard.

At the afternoon session at 4 o'clock, we shall have two speakers, the first being Rev. Edgar S. Wiers of Montclair, N. J., whose subject will be "The Assurance of Our Success," and the second speaker Rev. C. W. Heizer of Ithaca, N. Y., who speaks on "The Religious Tendencies of the State University."

Both Mr. Ferrell and Mr. Wiers are our accredited delegates to this conference.

Union-at-Large

Anyone, knowing of young people going away from home,—either at school or in business,—is requested to send their names and addresses to the Union-at-Large Committee, 25 Beacon St., Boston, Mass.

Board of Directors' Monthly Meeting

The regular monthly meeting of the Executive Board of the Young People's Religious Union for 1911-1912 was held in Room 11, 25 Beacon St., Boston, Mass., on Tuesday afternoon, Sept. 12, 1911, at 2.30 o'clock.

President Ferrell presided, and there were present: Mr. Bates, Miss Burrage, Miss Cline, Miss Dicker, Mr. McMurdie and the Secretary.

After the routine business, Mr. Foote reported a change in his plans, making it impossible for him to speak at the National Conference for us, so he advised our securing someone else; and the president and secretary were authorized to select another speaker.

The president then submitted the list of committees for the year that was approved by the Board.

Mr. Bates was accorded a vote of thanks for speaking at the Shoals Summer meeting, and a vote of thanks was also extended Mr. A. A. Ballou of Newton Centre for his gift of Shoals pamphlets, the proceeds of whose sale are to go towards the fair.

It was decided that the Y. P. R. U. be represented at the proposed exhibit of literature and other printed material at the National Conference, the expense for this being slight.

Mr. Stebbins, the Publication Agent of the A. U. A., made clear regarding the additional cost of WORD AND WORK, and the Board agreed to his plan as outlined.

After the reading of a hymn, written by Miss Kate Louise Brown for the Y. P. R. U., the following resolution was read and adopted:

Resolved, That the Directors of the Young People's Religious Union have read with grateful appreciation the hymn written by Miss Kate Louise Brown, but that in their judgment it is not desirable at this time to adopt any particular hymn as the especial hymn of the Young People's Religious Union.

Mrs. Melcher's resignation as chairman of the Union-at-Large Committee was accepted with deep regret.

The Fair Committee reported progress.

Mr. Foote then made his plea for contributions for the work of student assistants in college towns, specifying the amounts contributed last year and the amounts recommended this year. This recommendation was accepted.

GRACE R. TORR, *Secretary.*

Unitarian Temperance Society

REV. JOSEPH H. CROOKER, *President*
Roslindale, Boston, Mass.
(To whom all communications should be sent)

RICHARD C. HUMPHREYS, *Vice President* REV. A. D. K. SHURTLEFF, *Secretary*
CHARLES H. STEARNS, *Treasurer*, Brookline, Mass.

A New Venture

Dr. Jones' Book Given to Those Who Will Use It.

In a review of *On the Firing Line* (in *the Battle for Sobriety*) by Rev. Dr. Jenkin Lloyd Jones, printed in *The Christian Register* for Jan. 26, 1911, I used these words:

"This little book is the best popular handbook on temperance that exists, so simple, so direct, so human, so sober, so full of facts that captivate and convince, equally interesting to old and young, helpful to the advocate of total abstinence and persuasive with the indifferent and the indulgent. It ought to be in every library, large and small. Parents and teachers can do no better than to buy a copy and keep it circulating among the young. Preachers will find material here for sermons, and the Women's Christian Temperance Union will do well to use it widely. No better programme for Temperance Sunday in our Sunday schools, for young people's societies, and for branches of our 'Alliance' could be provided than readings from its pages.

"This is 'a human document' of great worth and power,—no intemperate exaggeration, no foolish emotionalism, no wild denunciation, no fruitless theorizing, no indecisive temporizing, no mere conventional preachment. The author sets out to see the naked facts just as they exist and to describe them just as he finds them. His report is the tragic romance of reality. With no apology for being in earnest, with no attempt to make out 'a case' with faith in 'the understatement,' Mr. Jones carries the reader with him by the perfect sanity, good-nature, and fairness of his discussion. He gets down to actual conditions of human life and shows us what the saloon is, what the drink habit really does to human life, and also what the forces at present working for cure and prevention of this evil are. A most timely, refreshing, and helpful book; an arsenal stocked with effective weapons, ready to the hand of every warrior fighting for total abstinence; a well-charged storage battery, full of high-tension moral enthusiasm sufficient to invigorate the discouraged advocate of sobriety; a trumpet call with persuasive message for the indifferent and indulgent, arousing them to a consciousness of their duty to themselves and others."

The Executive Board of our Society has been so favorably impressed with the value of this work that it has bought an edition, attractively bound in stiff paper, for *free* distribution (the original edition in cloth can still be had of Unity Publishing Co., Chicago, for 50 cents). On receipt of five cents in postage stamps to cover cost of mailing, it will be sent to librarians, teachers and ministers, who will do what they can to put it in circulation and keep it at work, especially among the young.

Address: JOSEPH H. CROOKER,
25 Beacon St.,
Boston, Mass.

NEW AUTUMN BOOKS

The Onward Cry

By STOPFORD BROOKE

8vo; 385 pages; $1.50 net; by mail, $1.63

An unusual volume of very excellent sermons by the author of "Jesus and Modern Thought" and "The Life Superlative." Some of the chapter titles are: "The Onward Cry," "The Expansion of Religion by Science," "From Natural to Spiritual Religion," "The Holidays of the Soul," "Find Me Out," "The Patience of Job," "The Dreamers," "One of the 'Asides' of Jesus," "Days of Judgment," "The Flowers of the Field," "The Spirit of Pentecost," "Freedom from the Limits of the World," "The Earnest Expectation of the Creation."

A Minister of God

By JOHN HAMILTOM THOM

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Edited with a Memoir by V. D. Davis

Professor L. P. Jacks, editor of the *Hibbert Journal* writes in part as follows:—"His published writings convey the simple utterance of the man of God. As such they will long survive their author and long continue to touch the deepest springs of human life. The sermons of Mr. Thom form a lasting storehouse of the bread of life. If, as some say, Time has a secret for sifting out and preserving the true grain of human speech, then surely the work of this man is a permanent addition to the spiritual treasury of the race."

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By JOHANNES WEISS

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In this latest addition to the "Theological Translation Library from the German" the celebrated professor and scholar of Heidelburg deals with the problem of the development of the dogma of the deity of Jesus Christ, and especially with the events of its earlier stages as found in the New Testament, tracing the different steps in the evolution of belief away from the simple humanity of Jesus towards his deification. And so the idea of Jesus being the "Christ" is the beginning of dogma in the early Church.

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Proceedings and Papers of the Fifth International Congress of Free Christianity and Religious Progress

English Version. Edited by Charles W. Wendte and V. D. Davis.

8vo; 679 pages; $2.00 net; by mail, $2.20

No previous International Congress has been followed by so voluminous and important a Report of papers and addresses as the one recently issued of the Congress held in Berlin from August 5 to 10, 1910. The introductory matter consists of a preface by J. Estlin Carpenter, a summary of the Congress by C. W. Wendte, the "Three-fold Congress Sermon," the Presidential address, the addresses of the foreign delegates, and the report of the General Secretary, Mr. Wendte; then follows the main portion of the Report, which is divided into eight parts, covering the large matters of international liberal Christian interest the world over.

Other new volumes will be announced in subsequent issues of this publication.

PUBLICATION DEPARTMENT

AMERICAN UNITARIAN ASSOCIATION

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